

The Bible Vision

OCTOBER - NOVEMBER • 1944

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THE BIBLE VISION

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EDITORIALS

In Memory

This issue of the Bible Vision is dedicated to the editor's mother, Mrs. Peter Ringenberg, who went to be with the Lord Jesus Christ on September 20. Her life brings to sacred memory the true Christian motherhood and persevering intercession which prevailed until her son, as well as five other sons and two daughters, were brought into the fold of the heavenly Father. They, with many others to whom she ministered, rise up with deep appreciation to call her blessed.

Love in the Moral Order

"God is love." "Thou shalt love." The law of love is the one principle underlying all right relations of moral beings. It is right to love God and our fellow men. It is wrong to fail in loving them. Love is that principle of life and action which wills the good of

THE BIBLE VISION

As a Christmas Gift

Christians should do all things to the glory of God—Christmas shopping not excepted. But Christmas giving has become a materialistic thing. In many cases it is but a formal exchange of things that are tinsel and worthless.

As Christians let us stop this frivolous sentimentalism. Let us give our friends something that really expresses the love and concern that become us.

Most Christians have a very limited budget for Christmas shopping. This fact calls for wise economy in shopping if we are not to give gifts that are cheap.

May we suggest the solution to this problem. For only fifty cents you can accomplish two ends. Throughout the year you may be remembered to your friends, and you may at the same time bring them the message of the Gospel. This may be done by subscribing to the Bible Vision for them.

By this simple method of Christmas shopping all that you need do is to give us the names and addresses of your friends together with the small subscription fee and we will do the rest. A beautiful Christmas greeting will be sent to each friend as from you tendering to him the gift which you have provided.

SPECIAL CHRISTMAS OFFER

The regular subscription rate for the Bible Vision is fifty cents per year. A special offer of six Christmas gift subscriptions for \$2.50 will be in effect until Christmas day. In case the giver is not a subscriber or in case his subscription has expired he may include his own name in the list.

The blanks on the reverse side of this sheet may be used for the names of persons to whom you wish this gift sent.

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all. It is appropriate to love God supremely because He is the source of good to all other beings. It is appropriate to love others as ourselves; this is to say that every man should think, feel, and live in the interest of every other man with diligence equal to that which he bestows upon himself. The whole moral order awaits the day when this principle will be in appropriate control in all personal relationships.

* * * *

The Principle of Love and the War

Does a time of war require a suspension of the principle of love? Without a committal regarding the question of whether wars are ever justifiable, we affirm that *there ought never to be a time in the life of a moral being when love is not in effect*. God's administration of judgment does not disengage His love. Though death itself has had to be imposed on humanity, the purpose has been to show man his need and lead him to seek His God in whom eternal life may be found. Thus from God's viewpoint the evils of the present order have a redemptive purpose which arises from His love.

From the human viewpoint, however, motives for the promotion of wars are frequently far different. Imperialistic and political ambitions, the lust for power, jealousy, suspicion, and greed for wealth are commonly found to be the real motives lying beneath the guise of a professed patriotism.

Without incriminating anyone for responsibility for the present war it is most appropriate to consider whether our country has exercised love in its international relations. Has it during this generation sought the greatest good of those who are now our enemies? What has been done to offset the propaganda of war lords who have inspired nations to rise up in war against us? What steps have been taken to feed the world's hungry millions? To what ends have we devoted our surpluses? Have we really been Christians? Has love been our controlling motive?

And what is the principle motivating our *present* policies? Are we inspiring hatred for the Germans and the Japanese under the guise of patriotism? Are we counting upon force to win the war? If so, how do we expect to win the peace? If this is not the time to love our enemies, when should that love begin? Does it not seem reasonable that if we ourselves do not love, we are in no position to force others to love?

The War and the Future of Missions

Sooner or later, if we expect to win those who are our enemies, we will have to prove that we love them. This proof must not be a mere mechanism to get them to join an alliance for peace. It must be the sincere love which seeks their good. Whether the allied nations as such will win this war on this high moral level is a question. But one thing is sure, the cause of missions will continue to be handicapped as long as the motives of the missionaries must bear the stigma of undisproved malice on their part. The church may well be in prayer about this matter.

The future of missions does not depend upon the English or American people, however, although the gospel torch has been in their hands, mainly, in the modern missionary era. The missionary enterprise is bigger than any nation. One wonders whether the present curtailment of missionary activities may not after all be God's way of purging Protestant Christendom of elements which are void of true life and hence incapable of bearing fruit. God is undoubtedly going to over-rule this situation, and the cause of missions will continue. We may be sure that in selecting His messengers, He will purge and cleanse them that love may come to its true fruitfulness in their lives, and that there may be no neutralizing reflection cast upon the testimony of His love for the world.

* * * *

What It Takes To Be A Missionary

It is sometimes remarked or implied that the qualifications for Christian work on a foreign field may be lower than for Christian work at home—the heathen won't mind if the missionary is below par. This is most certainly a misapprehension of the whole matter. The missionary is confronted with the same essential task of presenting the truth for the regeneration and spiritual development of men as confronts the pastor or evangelist at home. The difficulties in his case furthermore are greatly increased. He must learn a foreign language and bridge the gap of different customs. He becomes the founder of institutions and the advisor of the indigenous church. He must be the man of affairs that is needed to deal with problems of transportation, to interview governmental officials, to nurse the sick, to educate his children, *et cetera, ad infinitum*.

J. Hudson Taylor, founder of the China Inland Mission gave the following twelve point standard for candidates for the mission field: (1) A yielded and Spirit-filled life, (2) Restful trust in God

to supply all needs, (3) A sympathetic spirit, (4) Willingness to take a lowly place, (5) Tact in dealing with men, (6) Adaptability to circumstances, (7) Zeal in service, (8) Steadfastness in discouragement, (9) Love for communion with God and Bible study, (10) Some experience and blessing in the Lord's work at home, (11) A healthy body, and (12) A vigorous mind.

Other requisites added by Arthur J. Brown in "The Foreign Missionary" are: (1) Executive ability and force of character, (2) Common sense, (3) Steadiness of purpose, and (4) An agreeable, cheerful, non-morbid temperament.

Regarding point three, Dr. Brown quotes a rigorous paragraph from a veteran missionary: "Send us a despiser of difficulties, who will not be discouraged under the most adverse circumstances, who will unite unflinching courage with consummate tact, know how to do impossible things and maintain a pertinacity that borders on stubbornness with a sauvoy of manners that softens asperity."

Commenting on the policies of boards in examining missionary candidates, Dr. Brown says, "The boards do not send the pale enthusiast or a romantic young lady to the foreign field, but the sturdy, practical, energetic man of affairs, the woman of poise and character."

Considering these statements of standards the reader may be affected with such a sense of insufficiency as to shrink from the call of missions. It is well for him to learn this lesson of his own insufficiency even though it may lead to temporary discouragement. Having learned it, he will be in position to recognize that it is utterly futile for one to engage in the ministry of the Gospel of Christ apart from the indwelling Spirit. From this point he may by faith begin to realize a power that is adequate for all occasions related to the purpose of God.

* * * *

The Baptism of the Holy Spirit—Its Purpose

The Baptism of the Holy Spirit is a fundamental need of the church. It is not *the* fundamental need, however, as one might gather from the emphasis sometimes given it. It stands related to other fundamentals. Ignore or minimize these relationships and this great fundamental itself immediately degenerates into a caricature of the true power of God in the church.

The writings of Luke in his gospel and in the Acts afford a wonderfully clear presentation of this fundamental in its relationships

(Luke 24:46-49; Acts 1:8). On the one hand there is fundamental truth to be made known. On the other hand witness is to be borne of this truth to all of humanity. The baptism of the Holy Spirit has to do essentially with providing adequacy for this program of witnessing.

The truth to be made known is the fundamental of first importance. It is that Christ suffered and died vicariously, that He arose, and that as the benefit of this there is the opportunity of repentance and remission of sin to all nations (Luke 24:46-47).

It is to declare this truth to all nations that witnesses are ordained (Luke 24:48).

It is to give power for witnessing to this truth in all nations that the baptism of the Holy Spirit is promised (Luke 24:49).

* * * *

The Promise of the Holy Spirit and the Condition for its Fulfillment

In keeping with the purpose of the promised baptism of power the disciples waited with *one accord*. *Accord* meant that they had stopped clamoring for self aggrandizement (Luke 22:44). Positively, however, it meant more. They were in "prayer" and in "supplication." This speaks of spiritual alignment with the declared purpose of the promised enduement. The great truth of a vicarious and living Christ who had commissioned them possessed their minds, hearts, and motives.

There are churches which seem to pray perennially for a work of the Spirit and never seem to have their prayers answered. One may well ask *why* they pray thus. What place has Christ been accorded in their lives? What do they want a revival for? What thought do they give for the nations who have not heard of Christ? Are they, with one accord, yielded to Christ and His commission?

There are persons who profess to be candidates for the Spirit's enduement who have never known of His regenerating grace, whose hearts have not been cleansed from sin. Luke's record states definitely that there are prerequisites for this anointing. It presupposes baptism and remission of sins (Acts 2:38). It requires a pure heart (Acts 8:9-24). There must be an obedient attitude (Acts 5:32). On the other hand, God stands more ready to give the Holy Spirit to His children than any earthly father is willing to give food to his children. They are not only invited to ask, but they are, if there is no response, encouraged to seek and to knock. Doing this, they will receive (Luke 11:9-13).

UNTO PERFECTION

By HELEN P. WHITE

Professor of Christian Education, Fort Wayne Bible Institute

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God" (Heb. 6:1).

In meditating upon the words of the above text, let us focus our attention, primarily, upon the principle which they embrace.

Our God was indeed a wise God. Being mindful of the diversities of human nature, He did not set down specific regulations for each individual case but He allowed for the variety of temperaments and personalities by laying down principles. The writer to the Hebrews did not mean for a moment that they were to *forget* the first principles or to fail to recognize and to remember the fundamentals. It is the relaying of these first principles, a clinging tenaciously to the fundamentals to the exclusion of building thereon, against which he cautions. Does life at times seem to spell itself out in monotony! Perhaps too much time is being spent only on the first principles.

"Wherefore let us have done with the elementary doctrines and permit ourselves to be strongly borne onwards towards full growth of spiritual character." We see here, in this ex-

hortation, a principle of growth: a going on unto perfection. The Greek renders it: "to the full growth."

In the realm of nature, we witness this idea of growth. We observe that the plant leaves the root as it grows into a full grown bush. Let us observe, however, that in its growing, its connection is not severed from the root. It draws more and more upon it as it draws mightily upon its supply of fresh sap which in turn is poured forth into the leaves.

It is an acknowledged fact that one of the methods of teaching children is the picture book method, but how pathetic it would be to see an adult clinging fondly to the picture books of his childhood. Just so in the matter of Christian faith and practice, let us depart from the picture book stage simplicities. These simplicities have their day, indeed, but enlarged experiences of body and mind and the normal demands of life in general in later years would drain them of their strength and endurance. We leave these elementary doctrines much in the same way that we leave the ABC's of our first school days. We leave them only to use them again in various combinations which bear to us the mighty concepts of the thinking world.

Some of us learned to spell on the old spelling board which had room for about two or three words of any length and at the most room enough only for one simple sentence. But those very letters and words used in their simplest combinations have been resorted to countless times in making more complex and greater combinations in accordance with the need at hand.

One of the first fruits of this principle of growth is perceiving of new truth. As we build upon the first principles, we place upon them the superstructure of advancement; we let the Spirit who guides us into all truth, lead us onward and as we allow this function of the Spirit to exercise itself, He is enabled to direct us into far greater experiences. We are not satisfied to appropriate only the joy that our salvation brings, even though it is spoken of as our strength. We would press on, we would perceive more fully the riches of God's Word, which "shall not pass away" and the entrance of which "giveth light." The Psalmist says aptly: "Order my steps in Thy word." It is always possible to find ourselves in virgin territory as we let ourselves be developed by His Spirit and let ourselves grow into His fulness and measure to His stature. It is the constant discovering of these new things, with the growing thereby, challenging our thoughts and actions, coupled with the ever refresh-

ing of the old familiar truths that falls as dew upon our parched souls.

If we are growing we are prospering. We find that John in his epistle lays considerable emphasis upon this as we read: "Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." We all know how essential, in fact how indispensable good health is to us. May this prospering in health continue even as our souls prosper; as they come into maturity, into completeness in Christ.

As our souls are being exercised by this principle of growth, we are progressing in the nourishment of them. Are we satisfied to read over and over again the same passages to the exclusion of other portions! Oh, truly enough the "old old story" is ever new and there are beloved passages the rereading of which bring fresh courage and strength to our souls. But are we limiting ourselves to them. Have we worn a path in one place and let the rest of the meadow go unheeded? We read in effect that the prophets inquired and searched diligently concerning the things that had been prophesied. Progressing into maturity, into completeness, going on unto perfection or full growth, make it easier to reach the stage of manhood in spiritual things. I Cor. 13:11: "When I was a child, I spake as a child,

I understood as a child, I thought as a child: but when I became a man, I put away childish things." In progress, we also dispense with unprofitable indulgences. Paul in his letter to Timothy said: "Foolish and unlearned questions avoid" not just because they don't bespeak exercise of sound intelligence but because they engender strife, which is an example, indeed, of unprofitable indulgence.

Reader, let us ascertain the fact of the fundamentals and first principles in our lives and then employ this principle of growth which will cause us to broaden in our thinking, and in our vision, ever reaching out and up to that level of spirituality which keeps us upon that "higher plane," daily victorious in Him who hath made us to be more than conquerors. Let us note growth in our spiritual life appropriating the power of the Spirit to reach the very deepest recesses of our hearts and in turn enabling us to scale the highest heights of our inheritance in Him.

"While vast continents still lie shrouded in midnight darkness, and hundreds of millions still suffer the horrors of heathenism and Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."

SORROW'S LESSON

You have laid in the grave your loved one

And your heart is broken, I know,
And you feel there is naught remaineth,
But sorrow and tears here below.

But no! there's a ray of sunlight,
If you'll just lift your eyes above,
And behold the redeemed in Glory,
Safe home, with the Savior of love.

Safe home with the Lord of Glory,
With Jesus who loved us so,
That He bore all our sins on Calvary,
To redeem us from hell and woe.

Could such wonderful love be mistaken
When He summoned your dear one
above?

Ah, no! "for His way is perfect,"
Perfect in wisdom and love.

No sorrow is as great as His sorrow,
When He hung on that cruel cross,
Rejected by man, forsaken of God,—
He endured to save us from loss.

Consider this Man of Sorrows,
Who has suffered such anguish too:
He knows every tear that falleth,
He's longing to comfort you.

He alone can give grace and comfort,
He alone can thy grief sustain;
Oh! trust Him then in your sorrow,
'Twill mean your Eternal gain.

Just to learn to know Him better
Will give comfort and peace of mind;
Come closer still to that Heart of Love,
And joy in your sorrow you'll find.

—Author Unknown.

WITH CHRIST

"'Tis not goodbye, beloved,
'Tis only just 'Farewell,'
A little while, a moment,
We too with Christ shall dwell;
And so we dry the falling tear,
Because we know the Lord is near."
—Selected.

"What Must I Do To Be Saved?"

By H. E. WISWELL

Literary Editor of the Higley Press

"What must I do to be saved?" That was the question the jailor at Philippi asked Paul and Silas one midnight long ago. But many since that time have asked it just as earnestly, as did he, perhaps someone listening in now is likewise troubled. Oh, how much is crowded into that pointed question. The person who asks, from the heart, "What must I do to be saved?" has learned some valuable truths.

First, he has learned *naturally man is not saved*; that he is a sinner—"dead in trespasses and in sins," and is hopeless unless God saves him.

A second important lesson such a querist has learned is that *men may be saved*. The question in itself implies hope, and not despair. Salvation is provided, and is somehow in reach of all, he feels sure. He knows that God is angry with his sin but willing to forgive, and he rests assured that mercy awaits him; and though a wretch undone and lost, he may yet find favor with a holy God.

He has learned a third truth, and that is *that something must be done*. He knows whatever God has done in giving His Son, whatever Jesus has done in giving Himself to die for him, whatever the Holy Spirit has done in inditing the Holy Scriptures and

imparting spiritual light into his soul, and whatever the minister and the Church have done, these are not enough in themselves though necessary and good; something must yet be done or he is lost.

That brings us to the fourth truth, and that is "what must I do?" Individuals must do something; said he. After all the efforts made for me by others, and all their prayers and tears, the question lies between God and my soul. Here I stand under the searching eye of God; and it is borne in upon me that whatever he could do to save me has been well done, and that now I must make the next move or be lost. Now the question is, where is deliverance, and how can it be found?

The asking of the question implies a fifth lesson learned, and that is the right thing must be done. True, I cannot earn salvation; nothing that I can do possesses any value as a price in my hand. Nor does God stand back and insist that I shall execute given formulas in coming to him; but there is a door of mercy, and in my blindness and weakness and sorrow and terror I grope to find it. Where shall it be found? How shall I find it? What, in distinction from all others, is my true line of action

in order to secure the salvation of my soul?

When the jailor asked of Paul and Silas, "What must I do to be saved?" he received at first a very concise answer: "Believe on the Lord Jesus Christ and thou shalt be saved." This general answer was amplified and supplemented by fuller instruction, delivered shortly after to himself and all his family; which instructions resulted by the blessing of God in his and their conversion. Permit me, listening friends, you who now ask this all important question, permit me to imitate these good men, and speak unto you the Word of the Lord.

I must remind you that the first direction given in God's method to those who would be saved is, "*Repent.*" This was an element in the teaching of the old prophets; this was the introductory word with *John the Baptist*; this was the first demand of *Jesus Christ*; this was what the twelve and the seventy were to preach when He sent them out; this was the startling word with which Peter met his hearers when at Pentecost he preached that opening sermon of the Gospel dispensation; and this *Paul* declares is the great characteristic doctrine of his ministry both among Jews and Gentiles.

Perhaps you ask. *What is repentance?* Repentance is sorrow; sorrow for sin; sorrow for my

sin; a godly sorrow for my sin. Such a sorrow as leads me to abandon my sin, to look with loathing upon my former practice of it, and to take sides against myself in regard to all the wrongs of my former life, subscribing heartily to the justice of the law that condemns me, and looking for deliverance from the just judgments of God only through his mercy in Christ Jesus.

Confession is one of the signs or fruits of repentance. This will be hearty and full when repentance is adequately deep. There will be a forsaking of the ways of sin. God's word says: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon." Whoever has real godly sorrow for his sin will at once forsake his sins, and turn to God for help and deliverance.

Every true penitent seems to know as by instinct that he dares to come to God in prayer. It is but natural that such a one pray: "God be merciful to me a sinner. Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions." Such prayer is heard and answered of God.

In immediate connection with repentance is the question of submission to God. To all gen-

uine seekers of salvation God makes known His will concerning them. He reveals two classes of things: first, things to be renounced and abandoned; and second, duties to be assumed. It is surprising how many persons there are who at times make efforts, and apparently earnest efforts, to become Christians, who nevertheless refuse to abandon sinful practices. Men pray to God for mercy, and keep on drinking, or driving sharp bargains, or playing the petty tyrant in their homes, or indulging in some forbidden practice, or harboring in their hearts, malice, or hatred, or jealousy. Such should bring themselves face to face with the Scriptural declaration: "If I regard iniquity in my heart, the Lord will not hear me."

Salvation is free, but not so free that a dishonest heart can receive it. All known evil must be put away, so far as the intention is concerned. It is a great and glorious and solemn thing to be changed from a child of the devil to a child of God and an heir of eternal life; and whoso would seek this change successfully must be thoroughly in earnest and thoroughly true. No man ever sought God in vain who sought Him with due earnestness and constancy, and who obeyed the light brought to his conscience by the Holy Ghost. The trouble is, men want to be saved from hell; while God

wants to save men from sin and prepare them for the kingdom of heaven by setting up the kingdom of heaven within them. Every man who sets himself to seek God in earnest is sure to pray up to test questions; for just as he is approaching the gate of salvation he is approaching also the duties of the Christian life. He cannot be a Christian without taking on him the yoke of Christ. He cannot be made alive in Christ until he shall consent to become dead to the world in all those particulars touching which the Holy Spirit may be pleased to impart guiding light to his mind.

There is great danger at this point. Many who attempt to help seeking souls really hinder them. For example, a person kneels at the altar for pardon and regeneration of soul. He is in earnest and begins to utter himself in honest prayer before God. This is all well; but the prayer does not proceed very far before test questions begin to present themselves, — questions such as: Will you break from those worldly associations? Will you take God into your business? Will you sanctify the domestic relations, and let the Lord rule the affairs of your home? Will you take a definite stand as a Christian? These questions or their like are sure to confront the soul as it prays for salvation. To some of them the seeker finds it easy to respond, "I will;" but

before the catalogue is ended he may find it most difficult to get his own consent to the terms upon which the grace of God is suspended. The judgment, the conscience, and the will are arrayed on the one side, and affection and pride or prejudice or covetous, as the case may be, on the other; and there is war within. The seeker is himself surprised and disappointed. He came seeking peace, and, behold trouble. He cries to God, and God calls him to the pain of parting with fond idols and cutting off right-hand sins. Here, then, come the throes of agony. Distress of soul is apparent. Nothing is more natural than the impulse to try to comfort such a one. And yet that is the worst thing that can be done for the case. Remember, the only way out of the struggle is through the struggle, to victory, to peace, and to God. If we would help such a seeker we must urge a full and complete surrender, for heart surrender lies at the very foundation of the whole Christian life. If in the outset, this surrender to God be not through and complete, up to the light which God may be pleased to give the seeker, there will surely be difficulty and embarrassment at every step of the way in attempting to live the Christian life.

Too many think that when they feel a little better they have victory, and unwise friends often urge them to thank the Lord for

a little relief, and thus thousands have been talked into professing salvation who never died to sin, and never knew the first thing about the real forgiveness and converting grace, were never made partakers, even in the lowest degree, of the divine nature. Many of these are brought into the church in due time and form; but they are disappointed in religion, and the Church is disappointed in them, for there is no real change of heart and life when there is a failure in yielding fully to God.

My friend, salvation is by faith. There is a sense in which it is by faith alone: for whatever else a man may have, if he have not faith he is not saved; and whatever he may lack, if he have faith he is saved. Whatever, therefore, helps your faith helps your salvation; and whatever hinders your faith hinders your salvation.

The Psalmist found out God's unrelenting truth when he said: "If I regard iniquity in my heart the Lord will not hear me."

My friend, it is absolutely impossible to exercise saving faith in God for soul salvation, if at the same time your heart refuses to say a big and final "amen" to the whole will of God.

"What must I do to be saved?" Say "Yes" to God, "Believe on the Lord Jesus Christ and thou shalt be saved." Do it today and God will keep His promise. God bless you. Amen.

As a Chaplain Sees It

By CHAPLAIN SAFARA A. WITMER
Army Air Field, Harvard, Nebraska

One of the grimer aspects of a chaplain's work and yet one which affords a fine opportunity for Christian service is that of ministering to the bereaved of war casualties. There is no work, of course, as grim as that of helping the Graves Registration Service in combat areas inter the dead and conduct military funerals. However, in the continental United States, particularly in the Air Corps, chaplains have numerous occasions to console the bereaved and perform ministrations for war casualties. Army Regulations require chaplains to accompany crash crews to the scene of plane crashes.

The Army Air Forces recently released statistics which indicate the great price in human life exacted by the air war which has done much to turn the tide of victory in favor of the Allies. There have been over 75,000 Air Force casualties—made up of dead, missing, sick, and injured. Plane losses come to 42,000. Of these, 14,600 aircraft were lost overseas on combat missions; an additional 9,900 were lost overseas from non-combat causes. The total planes lost in the United States were 17,500, exceeding the number lost on combat missions.

Statistics are cold facts, and our minds can hardly comprehend their meaning in tears and poignant grief. One needs to enter sympathetically into only one such loss to understand something of the depths of suffering which war causes. About a year ago I was asked to serve as military escort for the remains of one of our pilots who had lost his life in a crash that had taken fourteen lives. He came from a Swedish home in Minnesota. His family were wholesome Lutheran people. Two brothers were school teachers. It fell to my lot to assist in the arrangements for the military funeral and have a part in it, but what stands out in my memory from the distance of a year is not the impressive sounding of the taps nor any part of the funeral, but the grief of father, mother, and widow. The parents shed their tears bravely, but they felt the loss keenly for their son had just recently spent two delightful weeks at home, and it was difficult for them to realize that the flag-covered coffin contained the remains of their son. For the widow the shock was greater. Her pilot-husband had bidden her goodbye a few days before. On the evening of the accident she was expecting him back hourly, but instead

of her husband at the door to greet her, my good friend, Chaplain Strandness and a Red Cross officer were there to bring the black news of the fatal crash. But there is a cherished memory as well. Even though I was in the community only two days, I was soon accepted as one of the family and was expected to walk into the home without knocking to enjoy a cup of Swedish-made coffee. When I left, I felt that I had known these friends a long time. Grief breaks down barriers.

An event held very recently on our base brought home with full force the human and spiritual cost of war. We conducted a memorial service for the casualties in this area of Nebraska. We discovered that in only five rural counties, eighty-one men had laid down their lives since Pearl Harbor. It was almost the equivalent of eighty-one funerals in one. Behind the flowers and altar rail in the chapel were the six participants in the service: our Commanding Officer, a Navy chaplain, and four of us Protestant chaplains. In the audience were approximately two hundred fathers and mothers, brothers and sisters of the deceased. But most eyes were dimmed by tears long before the service began as the organist softly played the old hymns of Christian faith and hope. Our Commanding Officer, who had braved the Philip-

pine campaign and had flown General MacArthur to Australia in those dark days, was so unnerved that he gave up trying to speak extemporaneously and read a set speech written for the occasion. In such moments are crowded almost more pathos than the human spirit can bear.

The most difficult assignment I have ever had has been to go with a Group officer to the homes of two soldiers to break the news to their wives that their husbands had been in a fatal crash. One collapsed, and the other, a mother of a six-month-old baby, was silent, almost stunned with grief.

Besides direct ministeries to bereaved, are letters of condolence to relatives at a distance. Recently I wrote a letter of condolence to the wife and four children of one of our officers who was killed in a plane crash. It is while one is offering bleeding hearts something worth while that one appreciates anew the strength of Christian hope. It is an anchor, both sure and steadfast. Christ is the only Saviour for wounded and suffering humanity. It is indeed a great privilege and a great responsibility to commend all such to the shepherding care of Him who continues to invite men with the timeless appeal: "Come unto me, all ye that are weary and heaven laden, and I will give you rest."

'To Me To Live Is Christ'

By CORNELIUS VLOT

Pastor of the Missionary Church, Van Nuys, California

This short sentence, found in Phil. 1:21, contains the words of a mature man. It reflects a steadfastness of purpose which had been characteristic of Paul's whole life and being.

The apostle reviewed his former days in chapter three, and as we think of it one can readily see that in each successive step he sought to attain the happiness and inner joy for which he craved. One is reminded of the rich young man who came to Jesus to ask how he might obtain eternal life. Paul had all the qualifications of this young man. He had scrupulously observed the law, but finally he came to the place where he was willing to "sell all that he had" to win the Lord Jesus. In this the young man differed, for he went away sorrowfully.

Paul had grossly erred in his early life. During the final stages of a smitten conscience he relentlessly persecuted the infant church, and we then see him "come to himself," like the prodigal, to meet the Lord that noonday on the Damascus road. We shall not dwell upon his conversion, but let it suffice to say that the conversion of Saul of Tarsus is one of the most thrilling accounts in the New Testament,—a fact effected by the direct in-

tervention of the Lord.

The fact that we are the custodians of the Gospel for benighted lands is due to Saul's conversion. He had set his sights Westward. "I must preach the Gospel to them that are at Rome also," and the Northern shores of the Mediterranean Sea, probably as far as Spain, heard his voice, and the impact of that mighty man of God upon those peoples has been carried down to us.

Wherein lay the secret of his power? He was willing to sell out to God, a thing that rich young man refused to do. Paul had counted "all things but loss" for that super-eminent privilege of knowing Christ, his Lord. To me to live is Christ! These words were not spoken by a novice launching upon a life's career. It was not a New Year's resolution, only to be broken. These words were backed by a score of years of Christ-like living. It was the life-slogan of a man whose sufferings for the Gospel were well known to all. In fact, these words were written from a prison cell, and while incarcerated for the Gospel's sake, he informed these Philippian Christians that whether his temporary abode was a palace or a prison, it did not alter his purpose.

To me to live! Life is indeed an important subject. The dictionary gives at least two definitions of life, namely, 1. "The period between birth and death," and, 2. "The story of a life." To illustrate the first, we can say that Methuselah lived 969 years. His record is given in Gen. 5. He lived nearly one millennium, and all we know about him is that he was born, he had children, and he died. By naming his oldest son "Lamech" we have a hint that he knew something of the impending flood, but there is no specific mention whether he did anything about it. Many live that kind of life today—merely a period of time between birth and death. Such a life is purposeless; it is pledged to nothing; and it passes soon into oblivion to become one of the nobodies of history.

But notice Paul's life. His was a life with an objective, not merely a period of time between birth and death. Paul was the sharpshooter of his own life. He had taken careful aim, and like a bullet Paul's life pursued its steadfast course. Many chapters are required in the New Testament to record Paul's life, because there was a story connected with it. He died prematurely at the hands of wicked men, but compare his three score years with Methuselah's millennium!

Paul gave to the world another sublime statement, namely, "Christ liveth in me," Gal. 2:20.

Paul said in effect that Christ was the cause of this blessed life. What a wonderful habitation is the believer's, to have Jesus abide within him as Lord and Master. Such an experience caused the Apostle to write further, "And the life I now live, I live by the faith of the Son of God." We see here a cycle. Like the water which is drawn up by the sun returns to the earth in gentle rain, or the seed which is cast into the bowels of the earth returns to the husbandman in multiplied numbers, so the believer can give back with increase to the Giver the life he received from Him. This life can be returned to Him, enriched by the toil, the devotion, and the sacrificial love of His dear children.

We can live this kind of life, for Christ gives to it its energy. He gives it its directive, and He gives to that kind of life its assurance of success. Paul could say at the end of his career, "To me to live is Christ," because he determined to live thus when he commenced his Christian life. When he came to the end of that kind of life, *Paul discovered that death was not an exit, but rather an entrance—an entrance into an expanded life beyond this vale of tears.* Therefore Paul wrote, "To me to live is Christ, and to die is gain." The responsibility of this verse is for us all, and its blessing is ours too.

The Great Commission

By FLOYD A. SHANK

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The task of evangelizing the world is far from completed. This fact most Christians know, yet they are doing little about it. We should be alarmed when we consider that by far the greater part of the world's population is not even nominally Christian and that people are dying and are being born faster than souls are being converted to Christ.

In view of this increasing world need for evangelism, it is profitable to examine closely our Lord's statements regarding how this need is to be met. These statements have often been called the Great Commission and are expressed forcibly in Matthew 28:18-20. However, similar statements of Christ are recorded in each Gospel, which fact is evident from the following references: Mark 16:15; Luke 24:46-48; John 20:21. The Book of Acts also contains a similar injunction from the Master (Acts 1:8). Any one of these five statements would be fruitful for a close study. Since Christ's words in Matthew 28:18-20 are very full of meaning and quite specific, a careful study of this passage promises to be very profitable.

The risen Lord had just made an appearance to His eleven disciples in Galilee. Although a few were doubting, a number

were bowing about Him in worship. Christ stood before them in His glorified body, the same body which He has now in heaven and the same body with which He shall come in power and great glory (Zech. 12:10; Rev. 19:11-13). The matchless Son of God, who had just completed His great redemptive work on the cross for all the world and who had come forth from the tomb victorious over sin, Satan, and death and who would soon be leaving this earth, opened His lips to speak solemn words to His group of admiring disciples.

"All power is given unto me in heaven and in earth." The word *power*, used here, in the original Greek is *exousia* which is translated in the Authorized Version quite regularly by one of the two English words, *power* and *authority*, each of them being employed about an equal number of times. In fact, this Greek word means both *authority* and *power*; the translators were obliged to use the meaning which best fitted the context. The idea of *power* in this word carries with it the understood *right* or *freedom* to exercise that *power*. This meaning is apparent in the uses of the word in the following passages: "Have thou *authority* over ten

cities" (Luke 19:7); "I have power to crucify thee, and have power to release thee" (John 19:10); "Thou couldest have no power at all against me, except it were given thee from above" (John 19:11); "The Son of man hath power on earth to forgive sins" (Matt. 9:6). As the power of a king is based upon authority, so is the power of Christ which is declared in the Great Commission.

The magnitude of Christ's power cannot be compared with that of any earthly king. He has "all power . . . in heaven and in [on] earth." His authority is all inclusive, covering every phase of life, and is universal in extent, reaching throughout heaven and earth. All the powers of evil are under Christ's feet (Eph. 1:20-22), and the devil can go no further than he is permitted by the Lord. In His control of the world, Christ is not open to the appeals of unregenerate beings, but He holds quite a different relationship to "the church, which is his body" (Eph. 1:22, 23). He is the Head of this organic Body and, by the agency of the Holy Spirit, endeavors to operate through each member, giving power and guidance in life and service. Because of Christ's authority the Christian worker can, in the name of Christ, overcome every satanic force.

On the basis of His authority and power Christ gave the Great

Commission to His Church. "Go ye therefore. . . ." The word Go, in the original is a participle. Though the verb Go in the Greek is not in the imperative mood, it cannot be construed to be any less a command. The verb for *baptizing* and the succeeding one for *teaching* are also participles. The use of the participle in the Greek did not carry with it so much of the idea of subordination as does its use in the English. These three participles standing about the main verb, which is in the imperative mood, carry the full force of the imperative, which force is partly derived from the leading verb. This conclusion is verified by authorities in Greek grammar. T. S. Green¹ says, "The absolute use of the participle as an imperative is a marked feature of the language of the New Testament." The imperative, "Go ye," in our English Version expresses exactly the meaning of Christ's statement in the Greek.

The next verb, because it is in the imperative mood, naturally was intended by Christ to receive a greater emphasis in the whole command than the participles associated with it. In other words, if there is any part of the Great Commission more important than others, it is the part introduced by this verb. Since translations for this word vary slightly, it is profitable to look at its meaning in the original. The word is the Greek,

aorist, imperative form of *matheteuo*. This is not the common word meaning to *teach* but a special word appearing only four times in the Greek New Testament. It is derived from the noun from *mathetes* which occurs several hundred times in the New Testament and is regularly translated *disciple*. The verb under consideration, therefore, could well be translated *make disciples of*.² The important element in the Great Commission consequently is to *make disciples*. It is true that the word *disciple* in everyday Greek meant *learner* or *pupil*. However, this word, as many other words, took on special or limited meaning in inspired usage. We are most consistent if we look to the teachings of Jesus for the meaning of Christian discipleship. He sweeps away the idea that those who have merely an intellectual curiosity are His disciples. Listen to His exacting words: "Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14: 33). We have no right to think of Christian discipleship as being anything short of genuine conversion and supreme devotion to Christ. The Lord's orders are, therefore, that we lead people into such a discipleship. Our responsibility does not stop when we have simply preached the Word; our duty continues until we have preached, pled, prayed, and trusted to the extent that

souls truly turn to the Lord in saving faith and genuine repentance and become real disciples of Him.

The scope of this evangelistic activity is to include *all nations*. We should not let our present-day idea of world powers modify our conception of what Christ meant by *nations*. In the New Testament small states and groups of people are spoken of as *nations*. The Jews referred to themselves as being a *nation* (Luke 7:5). The seven groups of people living in the land of Canaan which were defeated by Joshua are spoken of by Apostle Paul as being *nations* (Acts 13: 19). The word *nation* in the Greek may refer simply to "a multitude associated or living together."³ Since Jesus said "all nations," He was evidently referring to every race, national group, and tribe on the face of the earth. Jesus, therefore, commissioned His followers to make the people of every part of the world His disciples. The original of this passage cannot be construed to refer to only a few people out of each *nation*. Though people must be led as individuals to salvation, yet Christ's appeal to "make disciples" is world-wide and all-inclusive.

The word *baptizing*, though in the form of a present participle, is none the less a command, as has been proved earlier. It should be observed that the bap-

tizing of people is to follow their becoming disciples. The purpose of this paper will not permit an extended treatment of the meaning of the Greek verb *baptizo*, used here, but in brief it may be said that a broad survey of the uses of this word reveals these meanings to be common: *to immerse*, *to overwhelm*, *to fully wet*. This is not to be thought of as a spiritual baptism but a water baptism because it was to be performed by the Christians—God alone has the power to baptize spiritually.

The Christians were to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." This passage has been used as the baptismal formula from the days of the Apostles. The use of the singular number for *name*, referring to three Persons, speaks for the fundamental belief in the unity and oneness of the Godhead while at the same time the reference to three Persons by name confirms the doctrine that God exists in three Persons. The repetition of the preposition *of* in the English has been used by some as an argument for a certain practice in water baptism. In the Greek the idea of possession is expressed by the genitive case and not by a preposition. Consequently, there are no prepositions for *of* at all in this passage. The definite article, however, is repeated with each name indicating further three distinct Per-

sons in the Godhead.

Christ's commission continues, "Teaching them to observe. . . ." Here we have the common verb for *teach*—*didasko*. Our English verb *teach* conveys well its meaning. The Lord's placement of this injunction to teach after the one to baptize indicates that the greatest effort for the teaching of a disciple should follow his baptism. This conclusion does not deny the fact that some teaching is necessary in the original effort to lead him into real discipleship. The baptized disciples were to be taught that certain things they were *to observe* i. e., *to keep* as tenets of faith and rules for practice.

The things which were to be kept by the new disciples were "all things whatsoever I [Christ] have commanded you [the original disciples]." The clarity of this all-inclusive statement leaves no license for later Christians to deviate from the Master's teachings or to be lax in obeying His words. The original word used here for *commanded* has the idea *to enjoin* with the accompanying responsibility *to accomplish*. Everything which Jesus enjoined on His immediate disciples is resting with equal obligation upon the Christians today—this includes the Sermon on the Mount recorded in the same Gospel. The injunction which Christ had just given to evangelize all nations is also included in the *all things*. The

obligation to "make disciples of all nations" should, therefore, be taught to all baptized believers.

Christ had finished His great earthly ministry of purchasing salvation for all and of defeating the powers of sin and death and was now planning to return to be with His Father in Heaven. The eleven disciples whom Jesus had personally trained were standing about Him. With them Christ was staking His entire program of carrying the news of His redemptive grace to the people of all parts of the earth. In this Great Commission Christ set forth the plan that upon every new disciple should fall the responsibility of winning others into Christian discipleship.

The Master does not ask us to undertake this enormous task in our own human weakness. He said, "And, lo, I am with you always, even unto the end of the world." The word *always* in the Greek is literally *all the days*. The word *end* has, in this use, the idea of *consummation*. There are several words in the Greek which are translated by the English word *world*. Yet, each of these original words carries its own special meaning. The word used here is *aion* and is frequently translated *age*. The Weymouth Translation brings out these fine shades of meaning very nicely: "And remember, I am with you always, day by day, until the

Close of the Age."

Though Christ has ascended to Glory, He, through the Person of the Holy Spirit, is present in our hearts in a very real way and goes with us day by day, always ready to enlighten, strengthen, guide, comfort, and encourage everyone of His disciples who is bearing the good news of His salvation (Acts 1: 8). When we are filled with the Holy Ghost, our witnessing for Christ becomes easy and natural; we know whereof we speak because we have become recipients of His blessings personally.

The work of helping people to find Christ as Saviour and Lord is the most profitable and joyous work in the world. In this activity we are in partnership with Christ. To Him the future is entirely known; with Him nothing is impossible. It is this Christ who guides us and undertakes for us day by day as we go out to rescue the perishing who are scattered about in every land. Since the Great Commission falls upon all Christians today, can we be guiltless in sitting idly by when millions in this world have not even heard of Christ? Furthermore, is it not reasonable, in order to be efficient stewards of the sacred trust of the Gospel, to go to the lands where the number of unsaved is greatest and the number of Christian workers, fewest? Since the Lord has commissioned us to "make disciples of all nations," we should

plan to give our lives to Him in full-time service, looking particularly to the most needy fields. If we are filled with the Spirit and pray much, we can be very confident that the Lord will guide us into the proper service or even keep us back as part-time witnesses, ordering all in

accordance with His perfect will.

- ¹ Quoted by A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, p. 945.
- ² Joseph H. Thayer, *A Greek-English Lexicon of the New Testament*. See also *American Revised Version of the Bible*, Matt. 28:19.
- ³ Thayer, *ibid*.

Hungry India

By RAY E. RICE

Missionary, Damoh, C. P. India, 1914-1933

India has always been hungry. Millions have gone to bed hungry ever night. Scarcity and famine have stalked the land of Hindustan across the centuries. There is nothing new about this present famine. The British have done much to alleviate suffering, hunger, and to prevent disease. Her dispensaries and hospitals have been wonderful, but they cannot begin to meet the needs of 390 millions. Missions have come to the rescue in every emergency since William Carey went to India. Dr. Ida Scudder and a host of medical workers in India have rendered valiant service among the 60 millions of untouchables of India.

The people of India have many enemies such as fear, filth, famine, dirt, debt, and disease. India has the highest infant mortality rate of any country of the world. Forty-five per cent of the children born in India die before the fifth year. The aver-

age length of life in India is only 27 years, while it is 60 years in England, and 63 years in the United States. About 500,000 die annually from tuberculosis. Malaria weakens 125,000,000 every year. Cholera is always there. Bubonic plague takes a toll nearly every year. Leprosy is prevalent. Eye troubles are terrible and the blind beggars are to be seen every place.

And now for some reasons why India is hungry and starving:

First of all, the antiquated farming methods do not produce as much in crop yields as modern farming could do. Modern machinery is not to be found because of the expense. Some are saying that India will be a great market for tractors and other farm machinery after the war is over.

Second, the plan of land tenure gives the tenant a small strip of ground and the landlord keeps the tenant indebted to him.

The tenants are really serfs and this plan of serfdom does not encourage high production of food.

Third, the heavy rains during the monsoon often wash out the crops. They cause terrific loss of soil by erosion. They sometimes fail during the middle of the rice season and the crop is cut in half or is a total loss.

Fourth, the people burn the cow manure for fuel instead of putting it into the fields. They often rob soil and do not keep it up with such fertilizers as they have. They cannot buy artificial fertilizers.

Fifth, the cow is sacred. India has one-third of the world's cattle. India is cow-poor. For centuries, the sacred cow has been fed even though the people were without food. The cows are small and thin but they must be cared for even at the expense of the people. In this case, religion works against the well-being of the people.

Sixth, India received no rice from Burma on account of the war. This helped to cause an acute shortage in Bengal and in the vicinity of Calcutta.

Seventh, rice was exported from Bengal during this very year. This did not help matters in this needy area.

Eighth, because of the war thousands of evacuees and refugees have fled from Burma to India. Naturally they have increased the crowded population around Calcutta.

Ninth, the population of India has increased by about 5,000,000 per year during the last decade. It is now about 390,000,000. There is food in India but not enough to feed so many people.

Tenth, there has been a hoarding of food on the part of wealthy people who are now profiting by the black market.

Eleventh, inflation has caused the value of rice to increase six times its former value. Poor people cannot buy it when the daily wage scale is a little over a dime a day.

Twelfth, the central government has not taken the necessary steps to control the famine. Soon after Sir Archibald Wavell was inducted as the 19th Viceroy of India on October 20, he went to Bengal to deal with the famine. He put the matter under military control and ordered food from outside Bengal.

These are some of the reasons why India's millions are hungry. They are unhappy, undernourished, and over-crowded.

The peak of the number of deaths may be over. It may be that only 2,000,000 humans actually died of starvation in India during 1943. The effects of the famine will be felt for years. We saw and cared for the orphans of the 1900 famine when we went to India in 1914. Poor, emaciated, weak, and helpless people will wander aimlessly and helplessly about the streets of Calcutta, New Delhi, and other large cities.

And the missionary societies of all denominations will need help, financial aid, clothing, food, medicine, blankets, housing facilities for some years to come. The famine in India is not over. It is only 60 flying hours from Omaha to Calcutta. India is much more of a neighbor now than it was in 1900.

A little child in India came back from Sunday school and told her parents about the Golden Text of the lesson. She said, "Suffering little ones come unto me." It is true. The suffering world comes near a Bethlehem manger today and prays for food, shelter, clothing, blessings, opportunities, freedom, education, the privilege of service in His Spirit, and most of all, for a Just and Durable Peace.

GREAT MISSIONARY SAYINGS

The world has many religions; it has but one Gospel. — George Owen.

I see no business in life but in the work of Christ. — Henry Martyn.

We can do it if we will.—The men of the Haystack.

The bigger the work, the greater the joy in doing it.—H. M. Stanley.

Nothing earthly will make me give up my work in despair.—D. Livingstone.

Prayer and pains, through faith in Jesus Christ, will do anything.—John Elliot.

What are Christians put into the world for except to do the impossible in the strength of God?—Gen. S. C. Armstrong.

Tell the King that I purchase the road to Unganda with my life.—James Hannington.

The word discouragement is not to be found in the dictionary of the Kingdom of Heaven. — Melinda Ranflin.

Your love has a broken wing if it cannot fly across the sea.—M. D. Babcock.

The Liquor Industry a Financial Liability

Over the counter

| | |
|---------------------|------------------|
| cost | \$ 4,000,000,000 |
| Economic loss of | |
| earning power | 20,000,000,000 |
| Economic loss of | |
| production | 50,000,000,000 |
| Crime | 15,000,000,000 |

| | |
|-------------------|------------------|
| Total cost | \$59,000,000,000 |
| Annual Revenues | |
| from liquor | 1,000,000,000 |

Total loss

The Mounting National Debt

| | | |
|-----------|-----------|----------------|
| 1910..... | \$120.00 | per individual |
| 1920..... | \$228.00 | per individual |
| 1930..... | \$131.00 | per individual |
| 1940..... | \$325.00 | per individual |
| 1944..... | \$1461.00 | per individual |
| 1945..... | ? | per individual |

The promises of God are certain, but they do not all mature in ninety days.

—A. J. Gordon.

The Beauty of the Lord

By MARY N. POTTS

Instructor Formerly at The Fort Wayne Bible Institute

"Let the beauty of the Lord our God be upon us" (Psa. 90:17).

Introduction—There is a Physical Beauty, a Natural Beauty, and a Spiritual Beauty. The beauty to which this passage refers, is not the beauty of God in Himself, but the beauty of the Lord, in and upon His people, *"And let the beauty of the Lord our God be upon us."* It is like the beauty of the reflection of the sky in the placid lake; like the beauty of the sun mirrored in the dew-drops of the morning; like the beauty of the rainbow in a cloudy sky; it is the beauty of the Lord our God *upon us*.

I. This beauty is manifested through human personalities.

It is the beauty of communion, as seen in Enoch; the beauty of conviction as seen in Noah; the beauty of patience, as seen in Job; the beauty of purity, as seen in Joseph; the beauty of courage as seen in Elijah; the beauty of fidelity, as seen in Daniel; the beauty of humility, as seen in John the Baptist; the beauty of love, as seen in John the Beloved; the beauty of them all as consummated in Jesus.

II. This beauty is progressive.

This beauty is like the growth of corn, first the blade, then the

ear, then the full corn in the ear. It resembles the progress of light, first twilight, then the silver dawn, growing into the golden splendor of noon. Some of the features of this beauty are faith, humility, patience, gentleness, meekness, love! How many of these virtues have we acquired as Christians?

III. This beauty is an unfading beauty.

Earthly beauty grows until it reaches full bloom, then it begins to fade. Not so with the beauty of the Lord, it grows brighter and brighter. As the Psalmist says, *"The path of the just is as a shining light, that shineth more and more unto the perfect day."*

Just as the rays of the setting sun are more glorious than those in which it rises, so the man who lives for God grows more and more beautiful, for while the outward man perish, the inward man is renewed day by day. Someone has said, *"You can take no credit for beauty at sixteen, but if you are beautiful at sixty you may rejoice, for it is the beauty of the soul shining out."* The famous Edmund Burke paid this tribute to his wife. *"She is beautiful, but it is beauty, not rising from features, complexion or form. It is not by these she touches*

the heart. It is all that sweetness of temper, benevolence, and spirituality which a face can express that forms real beauty. Surface beauty is little more than the equivalent of cosmetics. Real beauty is spiritual beauty. It is the only kind which is lasting." Do you not want to be beautiful at sixty?

This beauty surely comes from above. It was our privilege three years ago, to stand at the bedside of a dying man, who had but recently been redeemed. We asked, "Do you believe that Jesus saves you now?" As he replied, "Yes, I know He saves me," a light of immortal beauty covered his face and he was gone.

IV. This beauty is an unconscious beauty.

While salvation to the believing sinner is generally a reality of consciousness, the beauty that results from salvation may be an unconscious beauty. "Moses wist not that his face shone" as he came down from the mountain of communion.

We have in Matthew 25:31-46 an illustration of such unconscious spiritual deformity, and a manifestation of unconscious spiritual beauty. Those blessed ones, who ministered in His name to the hungry, the thirsty, the sick, the imprisoned had an unconscious beauty. As they did their lowly service, in the eyes of Christ, their faces were shining and their lives were beauti-

ful.

V. This beauty is magnetic.

Josephus tells us that the babe Moses was remarkable for beauty and that those who met him left what they were doing to look on him. The perfect beauty of childhood is an appropriate symbol of spiritual beauty.

The beauty of the early church was so magnetic that it made the heathen exclaim, "Behold these Christians, how they love one another!" The beauty of the Lord upon the members of His Church has been drawing and assimilating men of all ages and of all tribes and nations.

Does the Church have this magnetic beauty today? Only in proportion as her members possess the inner spiritual beauty will they draw men to Him and make them lovely with His beauty.

VI. This beauty is attainable.

This beauty is rare, yet free. It is rare as a few stars shining in the dark night of this dark age. Yet praise God, it is attainable—yes, attainable to all who believe and pray for the beauty of the inner life. Oh, that we as Christians might pray, "Let the beauty of the Lord our God be upon us."

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity.
O Thou Spirit divine, all my nature
refine
Till the beauty of Jesus be seen in me."

WITH THE FELLOWSHIP CIRCLE at home and abroad

By LUELLA MILLER

Another school year has opened with an even larger attendance than last year. We thank God for the fine group of young people He has sent to us. We trust that this year may be crowned with His blessing to His glory.

Students from distant points arrived two or three days before Registration Day. We also had among other visitors during those days, Rev. and Mrs. Albert Kanarr. Mrs. Kanarr was formerly Miss Belva Shaffer. They have been serving a pastorate in Michigan for the past few years and at the time they visited us they were moving to a new charge near Dodge City, Kansas. We wish them God's best as they take up work in this new field.

Early in the school year the social committee arranged an outing for all. At 3:45 on that particular afternoon we all went to Foster Park. Games of various kinds were played under the direction of Prof. Steiner until those in charge of "the eats" had things in readiness to begin. Two lines were formed and each one was served with potato salad and baked beans. Weiners were next in order and forks for roasting them were provided. A good fire was burning in a near-by out-door fireplace. After securing relishes of one kind or another and either coffee or milk, as one desired, every one soon had their appetites satisfied. A good time of fellowship followed and after the supper a circle was formed and devotions were led by our Dean, Rev. L. R. Ringenberg. It was inspiring to us all as we heard the testimonies of God's working in behalf of those present. God was truly in our midst as we fellowshiped together that evening hour.

Prof. Floyd Shank of Greencastle, Pa., and formerly a teacher in Wabash, Ind., has accepted a position as instructor in the Institute. He teaches subjects in the Old Testament, Christian Evidences, Church History and Principles and Practises of Missions.

We are happy to have Miss Leona Lehner ('43) of Linton, N. D., as our Dean of Women and Hostess of Bethany Hall; and Miss Mahala Diller ('33) of Pandora, Ohio, as Hostess of the Administration Building and Dining Room Supervisor.

On the morning of September 29th classes were dismissed and the entire student body gathered in the Chapel for the first monthly half-day of prayer. Rev. J. A. Ringenberg brought the message in the early part of the service emphasizing truths concerning the Holy Spirit and the Spirit-filled life that were blessings to us all. A precious time was spent in united prayer throughout the remainder of the forenoon.

Our "Mother Ramseyer" was asked to sit on the platform during the Chapel service of September 22nd for a special reason. That morning a "sing" had been arranged under the direction of Prof. Steiner. As the hour came toward a close Rev. Leightner chose as a Scripture portion, Psalm 92 and made a few comments emphasizing especially "a fruitful life." Then he presented Mrs. Ramseyer with a bundle of birthday cards that had been handed to him by the students. Gifts had also been included. Mrs. Ramseyer was equal to the occasion and made a very appropriate "acceptance" speech. At the dinner table that day the students sang the usual "Happy Birthday" song adding the chorus of "Bless Her, Lord, and make

Her a Blessing."

Sincere sympathy is extended to our Dean and Acting President because of the loss of their mother, Mrs. Peter Ringenberg. Her death occurred at her home near Brinsmade, N. D., after an illness of several months.

Luella Burley ('31) writes from Ahmedabad, B. P., India:

"Here I am at our lovely Rest Home, but shall soon be leaving. It is just a little more than 2,000 feet high here, so it has been as hot as July at home, for the sea, which is far enough distant that we do not see it, furnishes us a cool breeze. At that it is still much cooler than down on the plains. Soon the monsoon rains will start, then it will cool off a little.

"We went for a picnic to Tiger's Leap. The story is told that once a man who was cutting grass there looked up to see a tiger about to spring at him. He dropped into a niche in the rock, and the tiger leaped over the sheer precipice to his death in the canyon hundreds of feet below. Such vast and deep spaces certainly gives one a sense of the greatness and majesty of God that nothing else can.

"Prior to this we went to Karla (Black) Caves. After we left the motor road, we wound up 270 steps around the mountain to about 200 feet from its peak. There was a long pillared corridor carved out of solid rock. The pillars were all topped with two elephants and a man and a woman seated on each. On the outer side was carved two horses on each with their riders. One wonders how such exquisite work could have been done 160 B. C. The other caves appear to have been bedrooms for the Buddhist monks of that time.

"Outside the corridor was a Hindu temple. It is not known whether the Hindus were there first and the Buddhist monks came to make converts from them or vice versa. Inside the

temple a woman was seated before the idol. She was weaving back and forth with her hands in the air and crying out most hysterically. We were told later that the goddess had entered her body as she worshipped and was telling her what to do in times of difficulty. On the front of the temple was a row of brass bells. Each worshipper rings one as he leaves to be sure the goddess takes note of his worship even though she may be asleep or away on a journey.

"Outside the temple some educated Bombay people were having their 3-year-old son's hair cut (ceremonially) for the first time. From his protests as the man very cleverly shaved his head with a crude razor (and never cut him at all), I should think the ceremony meant more to his parents than to him.

"Around the mountain a woman and her son were much occupied with offerings of rose petals, fruits, nuts including four cocoanuts which they cracked on the rock and let the milk run all around), and red lead powder. At intervals the old woman would put both hands on the rock, then to her face and kiss them. When we enquired as to her request from the god, we were told, 'Happiness in general for myself and for my family.'

"As we ate our picnic lunch in the shade of a huge dug-out in the mountain, a shepherd came to ask for the skins of our bananas for his flock of little lambs—all of them soon to be offered (killed) for the goddess. A blood offering she *must* have! But they know nothing of THE Blood offering, the only one which will and does avail for sin.

"But my joys are not all of enjoying God's great out-of-doors even during my rest time here while it has been too hot to work on the plains. Three weeks ago we had a much greater joy. A pastor and his wife (how we have enjoyed the rich fellowship

with them) had a campaign for English-speaking children. Another visiting missionary and her children had charge of the singing, and my co-worker, Miss Wing, and I gave the messages with our flannel-graph equipment. At the close of the last day we had the joy of seeing fully a dozen of the children saved. Some of them were so eager and their faith so great, that they just let Jesus come in right where they sat even before we called them forward for prayer. One little girl's uncle (himself unsaved) told me, "Heather just came home full of it." Another little boy hurried home, just bubbling over to tell his mother that he had let Jesus come in. Others on the playground later were overheard saying, 'We mustn't quarrel. We've given our hearts to Jesus.'

"A few weeks before I left Ahmedabad for the hills, I had the joy of seeing seven or eight of the Indian children in one of my weekly classes saved. I wish you could have seen how happy and interested they were for the next few weeks before I had to leave them. They gave the sweetest testimonies! They couldn't sing enough—they would even learn special songs and ask to be allowed to sing them. One day instead of scattering to go home at once, they gathered around the horse cart and just as Hannahbai and I drove off they started up the chorus, 'Anand, a moto Anand' (Joy, great joy).

"How shall I praise my Lord for the privilege of seeing these little ones transformed? I thank you for all your faithfulness in prayer. Now will you take these on your list, too. Not many of them will vet much help from their parents. They need the Lord so greatly, too."

Mr. ('42) and Mrs. Dan Hirschy writes us from Kermit, West Va., as follows:

"It is a joy to witness to these poor, unlearned people down here of the saving grace of our Lord Jesus. Most

of our work is along a small stream known as Jenny's Creek. The road which follows the creek is the bumpiest we have ever driven on. Hundreds of people live up in hollows which can only be reached on foot. By the Lord's help we want to reach these people with the gospel."

Miss Mina Roth, a graduate of last year's class has been working at the Riverside Christian Training School, Lost Creek, Kentucky, and we wish to share a part of a letter with you. She writes:

"I arrived here the last of June. Until school opened in September we canned and cleaned the dormitory. Now that school is in session I have a much greater variety of duties—as one might say, 'Never a dull moment.' I am matron when I am not cooking or teaching. I am teaching five hours of Home Economics to our high school girls and then to keep things from getting monotonous someone gets sick and I act as both doctor and nurse, even if it happens to be in the middle of the night! Then I have my Sunday School class in the morning. It is composed of boys from 12 to 14 years of age. They are so responsive — I think it is the best class I ever had. On Sunday afternoons I go to an outstation called Fugit's Fork for another class. It is located about 2½ miles up the creek after I leave the bus line. It is not bad traveling when the creek is dry, but after a hard rain it gets quite muddy. One Sunday afternoon it was raining when we left and by the time we got off the bus it was *pouring*! A high school girl usually goes with me. On our way 'up' our path was so covered with water that it came above our shoes most of the time, but on our way 'down' the creek went very swiftly and the girl that was with me was frightened several times. The worst was yet to come—when we came to the last crossing the 'bridge' was washed out and there was no other way home but to wade through the water! It was so swift I

just barely made it. I knew He had promised strength for the hour. The girl and I held tight to one another—she was sure I couldn't make it—and we started across. The water came up to our waists and the current was strong, but we reached the other side safely. When we were across we both looked at each other and laughed—we were surely a funny sight! We were wet from head to foot and mud all over us—really it was too funny for words! But we were richly rewarded the following Sunday, the attendance was increased and one girl was saved. The Lord is faithful!"

Miss Roth is laboring at the same place where Mr. and Mrs. Leonard Smith ('43) and Maurice Hall ('43) are serving. Word has reached us that Mr. Hall has been suffering from a strep throat infection for the last several weeks, but is somewhat improved at the present time.

May we remember these "home missionaries" very definitely in our prayers also.

AT HOME WITH JESUS

On the morning of September 5th little Rita Sue, one-year-old daughter of Mr. and Mrs. Harol J. Smith, of Wakarusa, Indiana, went to be with Jesus. She had a heart ailment from birth, but her death came suddenly. Her parents write: "She was so quiet and patient and had a sunny smile which we sorely miss, but we find comfort in knowing that she is with the Lord where sorrow and sin can never reach her."

Rev. John Lauby of the class of 1914 passed away at his home at Van Nuys, California, on October 3 after poor health which obliged him to discontinue pastoral work two years ago. Rev. Lauby was an esteemed minister of the Missionary Church Association, having held pastorates at Bluffton, O.; Phoenix, Arizona; and Vuy Nuys, California. He served nineteen years in his last pastorate.

WEDDINGS

A pretty wedding ceremony was performed in the First Missionary Church of Phoenix, Arizona, on August 24th when Miss Elsie Rupp ('43) became the bride of Mr. Edward J. Murphy ('43), of Flushing, L. I., New York. They made a brief visit at the Institute on their way to the East.

On September 1st Miss Audine Mathers ('42), became the bride of Mr. John H. Absher. The nuptials were performed in the Good Shepherd Home Chapel in Allentown, Pennsylvania.

For each of these couples we wish God's richest blessing and may His perfect will be wrought in their lives to His glory.

JUNIOR ALUMNI

This addition to our Junior Alumni column came just a little late for the last issue of the Vision, but we want the readers to know of the arrival of Dawn Elizabeth on July 25th at the home of Rev. and Mrs. Stanley Rupp in Bluffton, Ohio. Mr. and Mrs. Rupp were graduates in the class of '43. Mrs. Rupp was Miss Harriet Sweeten before her marriage. Mr. Rupp is pastor of the Defenseless Mennonite Church in Bluffton.

From Denair, California, we hear of the arrival of Lewis Alan at the home of Mr. and Mrs. C. L. Grabill on August 6th. The Grabills were students at the Institute in '27-'29.

Norman Dale, Jr., arrived on September 10th to gladden the home of Rev. ('30) and Mrs. ('30), Norman D. Zimmerman, who have a pastorate in Dayton, Ohio.

Rev. ('40) and Mrs. Kent Welty, of Wauneta, Nebraska, announce the arrival of Victor Kent on September 15th. The announcement reads: "as sweet as sugar candy."

YOUTH TODAY NEEDS a dynamic faith, convictions founded upon unchanging realities, spiritual ideals worth living for and dying for, all centered in a Person worthy of utmost devotion. Modern education is not providing these essentials. It fails to relate life to God, to His redeeming purpose, and to destiny. The reason is obvious: The Word of God has been omitted from modern curricula. A Bible education is indispensable, for no other instruction fits men to live and to serve effectively.

Chaplain Safara Witmer.